

Febr.

Dear Daw Khin Mya,

I have to add a little more to point 1, concentration on walking. Vipassana is different from samatha, in Vipassana we do not try to concentrate on a subject all depends on sati of what object there is awareness, it this is unpredictable. You wrote: "the mind wishes to and makes you move forward. Thus sati is concentrated on every step." Now we have to analyse this. It is actually thinking, thinking about steps, walking, the about what the mind is doing. Thinking is not the same as awareness, although also thinking can be the object of sati: then thinking is known as only thinking, a kind of nama, no self in it. We all have accumulated a lot of thinking. If we really understand that thinking about mind, rupas, etc. does not get us anywhere, there will be ~~xxxx~~ thinking, but also a moment of awareness now and then. How could we stop thinking since we accumulated it? Only, we must remember that thinking about nama and rupa is not vipassana. When we walk, seeing may appear, or visible object, or hardness, or the experience of hardness, or dosa, any kind of reality may appear, we cannot choose. Why should we think about the mind? Or think about what conditions the moving forward? That is only thinking. There is a Vipassana ñāna which realises immediately conditions for nama and rupa, but not by reasoning. We are not to that stage yet, and it is very important always to remember that each stage can only arise in the right order, a stage cannot be skipped. First: the difference between nāma and rūpa, not by reasoning about them, but through practice: hardness as only hardness, the experience as only the experience of hardness, quite different from hardness, which is rūpa. This is already difficult enough and needs a lot of sati, but we cannot force sati, it is anatta. Only: listening is the condition that sati arises 'by itself', not because we could induce it. The right remembrance (sañña), sati and pañña will do their work, 'we' do not have to 'try', than there is self again. Thus it is important to know when there is thinking and what when there is sati and the visible object now is known as just visible object, and the seeing now is known as just the experience of visible object, don't they appear now? Is there no impingement on the body-sense now? Are there no ~~realities~~ hardness, softness, heat, cold, motion or pressure now? Why do we have to look for complicated things like: certain data which the mind produces so that we move forward? People try to do this in centers, but than there is the self who tries, and the result will not be detachment from the self. If one really tries to apply oneself to Vipassana, what is there? The self. And how!! No, it is better to live one's natural life, and sati can arise now and then, thus it will be accumulated in the right way, not in a forced way, this leads nowhere. In all your letters you speak about nibbāna. It is natural that we think: can we make it in this life? There may be doubt, or dosa, aversion, or desire for nibbāna, lobha. All these are akusala cittas. This is not the way to realise nibbāna. The pañña which realises it is anatta, nobody can control it, only sati is the way. We worry, it is natural, but what can ~~be~~ be done: right at that moment is there no reality appearing which can be object of mindfulness? While we worry about nibbāna are there no nama and rupa? If there can be awareness also at such moments it will bring us nearer to nibbāna. Thus, our anxiety can be the very reminder for us to be aware of any nama or rupa

which appears. It is good to have confidence that the eightfold Path leads to nibbana, but desire for this this result does not lead to nibbana. Instead: even while reading now, this letter, is there nothing appearing through eyes, just through eye-door? No need to think about eyes, that is thinking. Can there not be awareness now, of what appears through eyes? When reading we remember and think of concepts, but in between, is there no seeing, just the experience of visible object through eyes? This leads to nibbana not the thinking about nibbana. It depends on so many conditions whether it can be attained in this life. Who knows with how many hetus we were born, were we born with wisdom (*tihetuka*), but who can control this? Anyway, sati can be accumulated and then there will be conditions that wisdom develops. I do not know whether you still worry about nibbana.

There are many more points in your letter, but for many of them I am not sure whether there is misunderstanding about the difference between: thinking about realities (then the object is a concept),

and awareness of what appears right now, through one of the six doors (that is development of *sati padidhatu*).